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OUR BILL OF RIGHTS SAFE?

The God who gave us life, gave us liberty—THOMAS JEFFERSON.

IN observing the anniversary of the adoption of the first ten Amendments to the Constitution of the United States—our Bill of Rights, it is not sufficient merely to rhapsodize about our rights or eulogize those who wrote our Constitution and these Amendments. In these troubled times we must ask ourselves: Are these Rights of ours safe?

The answer is, No. Not only are they being attacked by a foreign ideology, but they are always under attack.

At the present time they are in danger from a provision in the Constitution itself, Article VI, Clause 2, which reads:

"This Constitution, and the laws of the United States which shall be made in pursuance thereof; and all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land, and the judges in every state shall be bound thereby, anything in the Constitution or laws of any state in the country notwithstanding."

In spite of the reservation of power in the people, clearly expressed in the 9th and 10th Amendments, in recent decisions the claim has been made that the provisions of the United Nations Charter overrule State Laws and it has been intimated that Treaties override the Constitution and our Bill of Rights. Because of this danger the American Bar Association has submitted to Congress a proposed Amendment to the Constitution of the United States, substantially as follows:

"A provision of a treaty which conflicts with any provision of this Constitution shall not be of any force or effect. A treaty shall become effective as internal law in the United States, only through legislation by Congress which it could enact under its delegated powers in the absence of such treaty."

Not only should our Bill of Rights and the Constitution be studied constantly, but they need to be "maintained and defended."

Vigilance is still the price of liberty.
—Georgia Masonic Messenger.

Since the foregoing editorial was written, former U. S. Senator from Massachusetts and now United States Representative to the United Nations Henry Cabot Lodge, Jr., in a speech in April, 1953, before the National Women's Press Club Annual Dinner honoring the American Society of Newspaper Editors, stated, among other things: "It [the U. N.] is not a place which threatens the destruction of our Constitution. The Supreme Court in the case of *Asakura vs. The City of Seattle** has said that the treaty-making 'power does not extend as far as to authorize what the Constitution forbids.' Any treaty, whether drafted in the United Nations or not . . . needs a two-thirds vote of the Senate as well as the signature of the President, and almost all treaties need Congressional legislation later."

Article II, Section 2, paragraph 2 of the Constitution reads: "He [the President] shall have power, by and with the advice and consent of the Senate, to make treaties, provided two-thirds of the Senators present concur;"—not necessarily two-thirds of the Senate's entire membership. S. W.

MOULIN ROUGE

There has been presented a motion picture that undoubtedly gives credit to its authors and producers. It is a magnificent portrayal of the life and death of the famous artist Henri Marie Raymonde de Toulouse-Lautree Monfa. Our purpose in drawing attention to this excellent motion picture is to emphasize the fact that religious scenes can be introduced into a movie without giving offense to anyone.

In the production of "Moulin Rouge" the producers and technicians have shown consummate skill. The popularity of the picture proves that it is indeed great.

Toward the end, a death-bed scene

*The case of *Asakura vs. The City of Seattle* will be found in U. S. Reports 265, page 332, Docket 211, (1923).

is introduced, but it is introduced in such a natural, unobtrusive manner, and with such simplicity, dignity and sincerity, it leaves the audience with a complete and sympathetic understanding of the dying man. Although the scene is that of a Roman Catholic priest administering the last rites of the Roman Catholic Church to a dying Catholic, the onlooker has no other feeling than that he is watching a tired and great man passing on to a better state and to a less cruel world.

There is no attempt at propaganda for a particular church. The scene takes place quietly, quickly, and with reverence. And, although the Latin used leaves something to be desired from the point of view of accuracy and pronunciation, this detracts in no way from the dignity of the scene.

The producer has shown a marvelous understanding of human feelings and of religious sensitivities. Other motion picture producers ought to study this death-bed scene in "Moulin Rouge," and apply its delicate touch to their own productions. Hollywood should at last realize that Protestants intend to be just as jealous of and zealous for their interests as the Catholic Church is of hers. If there is to be any propaganda for a particular religion, the proper place for such is the church, not the motion picture industry. People go to movies to enjoy a good show, not to get religious instruction. Nothing is so revolting to many of our theater-going public as a certain type of religious propaganda forcibly injected into a scene. There is nothing forced about the scene in "Moulin Rouge"—it is the simple, pathetic picture of a dying man—no more, no less. E. R.

Culture, said Dr. G. Bromley Oxnam, is what is left after everything one has learned has been forgotten. It consists of a quickened and deepened understanding, breadth of outlook, appreciation of beauty, refinement of taste and delicacy of feeling, a sense of measure that assumes modesty and judgment, an unbiased approach to fact, a heart that has deep sympathy and strength of courage. —Rocky Mountain Consistory Bulletin.

NUNS TO LEAVE POSTS IN ILLINOIS PUBLIC SCHOOLS

THE alleged Roman Catholic proselytization of two Lutheran children enrolled in the "public" school at Johnsbury, Illinois, led to a court suit by their mother, Mrs. Dorothy N. Larson. Located in McHenry County School District No. 12, the school is listed as a Roman Catholic parochial school in the 1951 *Official Catholic Directory* (p. 514), published by P. J. Kenedy and Sons—but its six garbed teaching nuns are employed by the local school board on the theory that they are "public" school teachers.

John Looze, School Board attorney, in replying to the suit attacked Mrs. Larson's character and said: "The thinking people of this community are always trying to prevent intolerance. We must not let this situation disrupt broadminded thinking." According to Mr. Looze's standards, Mrs. Larson has not been "broadminded" enough to acquiesce to an arrangement whereby her children, Andre Jean (11½) and John Gustav (10½), have been subjected to the daily influence of a church which is not her own, "to the point (as she stated in her Petition and Complaint) on various occasions of questioning the religion of their forefathers and expressing a desire to embrace the Roman Catholic religion."

In asking an injunction against various state and local education officials, Mrs. Larson alleges, among other things, that each of the school's teachers, as well as the principal, "is a member of a Roman Catholic religious order and has taken stringent vows of obedience, poverty, and chastity by virtue of which each has placed exclusive control over her personal actions in the hands of church authorities and her superiors in her religious order . . . and during their service execute contracts, receive and pay out money in taxes only in a nominal and perfunctory and formal sense, while in reality acting as instruments and agents of their religious orders. . . ."

In reporting this case, POAU (Protestants and Other Americans United for Separation of Church and State) further pointed out that present arrangements are a slight modification of a practice begun fifteen years ago, when "the then Johnsbury Elementary School was destroyed by fire," after which the "public" school classes were transferred to the small wooden school building of St. John's Parish Catholic Church. Later, "the parochial school was discontinued [and] the parochial school building was rented to the said [public] School District and the parochial teachers . . . were hired as teachers of the re-

vamped Johnsbury Elementary School. The Petition and Complaint also disclosed, as reported by POAU, that the Roman Catholic pupils continued to attend the same school with the same teachers without being required to pay tuition, and the expenses of the school were then and have continued to be paid from public funds.

About six years ago, "a public referendum was contemplated, as provided by law, to approve or disapprove a proposal for consolidation of the various school districts in McHenry County. . . . A public meeting was held in Johnsbury at which Father Neider, now deceased, former priest in charge of St. John's Parish, arose and stated in substance that any Catholic resident who voted in favor of the consolidation program should plan to leave the parish, . . . and further stated in substance that the Catholic Church which he represented was unwilling to give up over \$6,000 each year in state aid used to conduct the Johnsbury Elementary School, over and above the local school taxes. The consolidation plan was thereupon abandoned."

In 1950, the public paid \$212,000 for the construction of a new "public" school building, near the site of the old wooden former parochial school building. The principal and teachers were the same as in the old, "parochial school" days.

Sectarian practices continue in the school. "The educational program . . . results in segregation and embarrassment to those not participating in the religious activities of the majority, which amounts to interference with their religious freedom. . . ."

In a recent statement, appearing in the *Evening Star* of Washington, D. C., a Johnsbury school director stated, on June 4th, that Roman Catholic nuns will vacate the community's public school this month, but the Lutheran mother said this would not end her court fight in the church-state controversy. Mrs. Dorothy Larson, the mother, told a newsmen that she will push her suit because "a lot of people want to see this question decided by the court." Contending that the present public school system in Johnsbury's predominantly Roman Catholic community violates constitutional guarantee of separation of Church and State, Mrs. Larson said she wants to continue her suit as she feels the school board once before "broke their word" to her, that, when the new school was built in 1950, the board promised it would be a public school and the board failed to

keep its promise. Of the 194 pupils attending the school, 152 are Roman Catholics.

It may be added that the Johnsbury school situation is but one of the same general character in some 1,500 other schools in various states of our country, where the principle of separation of Church and State is being violated by the Roman Catholic Church, a foreign theocratic sovereignty.

Observers are becoming aware not only of these violations of our State and Federal Constitutions, but are beginning to question the wisdom of allowing this foreign sovereignty to own and control their parochial schools in this country, due to the fact that the principles of the Roman Catholic hierarchy are opposed to our Bill of Rights. E. R.

RECENTLY MADE CARDINAL ASSAILS NEA PRINCIPLES

PROTESTANTS, Jews and nonsectarians are shocked at the vitriolic attack made on the National Education Association by the erstwhile Wall Street broker and recently appointed Cardinal J. Francis A. McIntyre, Archbishop of Los Angeles, Calif., on March 6, 1953, in an address before the Bond Club, an organization of investment brokers in Los Angeles.

The Cardinal charged that a powerful minority was attempting to impose on American schools a new philosophy which is alien to the principles upon which this nation was founded. He stated that the NEA is an exponent of this philosophy of a world viewpoint. It is indeed ironical for a Roman Catholic prelate to discuss principles alien to those upon which this nation was founded, when history plainly records the denunciation of our Bill of Rights by Pius IX and Leo XIII, and Roman prelates unceasingly denounced the American public school.

When Msgr. William E. North, editor of *The Tidings*, official publication of the Roman Catholic Archdiocese of Los Angeles, was asked why the Cardinal had criticized the NEA, he was quoted in the press as replying that the NEA contained an element bent on secularizing this country's schools and abolishing all but public schools.

Replying to the Cardinal's denunciation of the "world viewpoint," the NEA stated that the United States is taking part in the United Nations program and is a member of the United Nations Educational, Scientific, and Cultural Organization. NEA spokesmen hold that these commitments are both legal and moral and that the NEA expects to uphold the policies that are the law of the land.

SECRETARY GENERAL YOUNG AND WIFE INJURED

THURSDAY morning, June 18th, about 6:15 o'clock, Secretary General and Mrs. Claud F. Young left Washington in their car for Colorado, where Mrs. Young had planned to spend the summer months at their mountain retreat. Brother Young intended to fly immediately back to Washington. A serious road accident happened to them at a point about 20 miles out of Cumberland, Maryland, and about 120 miles from Washington. The road through the Cumberland hills and mountains is quite winding and steep in places. From a description given by Brother Young at the hospital, it appears that he saw directly ahead what he thought was an "oil slick" on the road. He was traveling at the rate of about 35 miles an hour at the time and, upon putting on the brakes, the car slid head-on into a small concrete abutment. Fortunately, there was following immediately behind the Young car a commercial truck equipped with a two-way radio. The operator of this truck at once called up the hospital and ambulance service at Cumberland and, within a few minutes, the ambulance, with appropriate attendants, arrived at the scene of the accident. Brother and Mrs. Young were taken to the Cumberland Memorial Hospital, where local physicians and some specialists attended them. Brother Young's injuries consisted of a crushed ankle and a rather extensive scalp wound, but there was no skull injury. Mrs. Young was quite badly hurt. A number of bones in various places in her body were broken and, of course, the shock was great in her case.

Their daughter, Nancy Canterbury, and her husband, who reside in Ohio, reached the hospital about 6:00 p.m. on the day the accident happened. Around 10 o'clock Friday morning their son, Dr. Robert Young, an orthopedic specialist practicing in Pueblo, Colorado, reached Cumberland and immediately took charge of the cases. On Friday, about 11:00 o'clock, Grand Commander and Mrs. Thomas J. Harkins arrived at Cumberland, having driven from Washington. They were permitted to see the Youngs for a few minutes. Dr. Robert Young had, by that time, begun to feel encouraged about the condition of his kin and decided that he would, as soon as possible, move them to Corwin Hospital at Pueblo, where he could have complete observation and apply his treatment.

Brother and Mrs. Young left Cumberland Tuesday night, June 23rd, for their journey to Colorado. Reports from Dr. Robert Young, as well as from the

daughter, Mrs. Canterbury, indicated that there were definite reasons for encouragement about the condition of both patients.

A special bulletin was gotten out to the Active Members and Deputies of the Supreme Council advising them of the accident and of the condition of Brother and Mrs. Young.

We have been specially requested by Brother and Mrs. Young to express their profound appreciation of the literally hundreds of telegrams, letters, messages of sympathy and anxious inquiries that have poured in from all parts of the United States, and for the veritable flood of flowers that filled their hospital room, and to say that as soon as Brother Young is able he will endeavor personally to acknowledge for himself and Mrs. Young these messages and courtesies.

The latest report is that Brother Young expects to be back at his office in the House of the Temple about September 1st. Dr. Robert Young, who has been in charge, feels from day to day more and more encouraged about the condition of Mrs. Young, who is slowly improving.

GENERAL SUMMERALL RETIRES FROM THE CITADEL

GENERAL Charles P. Summerall, 33°, Sovereign Grand Inspector General in South Carolina, has retired from the Presidency of The Citadel, at Charleston, South Carolina. He ended his active career at the age of eighty-six, after twenty-two years as head of one of this country's outstanding military colleges, on June 30, 1953, at the close of the business day.

General Summerall's formal farewell to the school he loved and the destiny of which he guided for so long came at the annual banquet of the Association of Citadel Men on the evening of Friday, June 12th. He said: "My future plans are indefinite . . . What the future holds I do not know, but I have faith that there will be some other opportunity for me to serve my fellow man." His official resignation had, however, come earlier in the day at a meeting of the college Board of Visitors.

At the banquet, Col. J. S. Westmoreland, Chairman of the Board, said that no successor to General Summerall had been named.

After recounting the many substantial gains made by The Citadel during his tenure of office, Colonel Westmoreland noted that, when General Summerall came there, the campus had no chap-

el but that General Summerall sought and obtained the funds with which to build one. "Nothing," he said, "is more fitting than that this chapel should bear the name of this Christian gentleman and it will be known henceforth as the General Charles Pelot Summerall Chapel. It could never have a more worthy name."

General Summerall was born at Blount's Ferry, Florida, on March 4, 1867, and attended the Florida public schools before enrolling at Porter Military Academy in South Carolina, from which he graduated in 1885. For three years he taught school in Florida, and in 1888 entered West Point, where he graduated in 1892. He served in the Philippines during the insurrection, in China during the Boxer Rebellion, and later at various posts in the United States. In August, 1917, he was commissioned a brigadier general and sent to France where, in June, 1918, he was made a major general and placed in command of the First Division. For his part in the Aisne-Marne, St. Mihiel, second Marne, and Meuse offensives he was awarded the Distinguished Service Cross. After the Armistice he became a member of the Allied Mission of Generals at Fiume and served with the Peace Commission at Paris. He was made Chief of Staff of the Army in 1926, and in 1929 was commissioned a general, thus becoming the first southerner to wear the four stars of that rank. He retired on March 4, 1931, at the age of sixty-four.

General Summerall has been Active Member in South Carolina of the Supreme Council, 33°, Scottish Rite of the Southern Jurisdiction, since October 20, 1939. He served as Grand Treasurer General until October, 1952, when he became Grand Minister of State.

Members of the Scottish Rite in Charleston honored General Summerall with a testimonial dinner at the Francis Marion Hotel on the evening of Friday, June 26th, at which he was presented with a rare volume on Charleston architecture. He announced that early in July he would take up residence at Aiken, South Carolina, where he has a new home. N. S. M.

The universe is so great and I am so small that I must not be worried nor frightened nor dignified nor conceited. It is all so serious that I must not treat it seriously. I must accept it with wonder and enjoyment and hardihood. If I don't fight for what seems to me to be right, then I am a coward. If I do wrong to my fellowmen, I am a fool; and if I am not creative, then I am nothing.—Edward E. Casson.

A PAPAL AMBASSADOR AT WASHINGTON

ONLY a few months ago the United States Government was considering the appointment of an ambassador to the Holy See in Rome. The Government of France has received an ambassador from the Pope, and an article by Armand Valiere in the November, 1951, issue of *Constellation*, a French magazine similar to our *Reader's Digest*, describes the functions of that Catholic dignity. Quoting from the article indicated, it is possible to form a clear picture of just how important the Papal ambassador is in establishing close relations between the members of the Roman Catholic Church in any country and the Vatican in Rome.

M. Valiere writes: "France is still the eldest daughter of the Church, and the post of Papal Nuncio is considered important. Throughout the world, the Pope can keep representatives who enjoy diplomatic immunity, who are not subject to civil authority, except in the United States and England where the temporal power of the Vatican is not represented. The role of the Nuncio in other countries is a double one. As Apostolic Delegate, he equally enjoys the rank of Ambassador by virtue of an ancient custom which is traced back to the Congress of Vienna in 1815. Whatever his age, his residence, or his seniority of office, he is automatically the senior member of the diplomatic corps of the capital in which he functions. M. Bogomolov, Soviet Ambassador at the time of the arrival of Mgr. Roncalli in Paris, thus lost his seniority privileges at that time. It was Mgr. Roncalli, much younger, who presented his credentials on January 1 to the head of the Government and became dean.

"Like all Nuncios, Mgr. Roncalli has the rank of Archbishop and has the right of precedence over the 87 archbishops and bishops of the diocese of France, as well as over 20 bishops *in partibus* (an honorary title). He gives way to no one except the four Cardinals of Lyon, Lille, Rennes and Toulouse. The throne and the canopy are his right. He can officiate pontifically and bless the people solemnly in all the churches, no matter in what diocese, except in the Cathedrals, where he must request the authorization of the bishops.

"This complex protocol is a source of anxiety. At Paris, Mgr. Roncalli has the right of precedence over Mgr. Feltrin, an archbishop but not a cardinal. At Notre-Dame, during ceremonies, the Nuncio appears only when Mgr. Feltrin officiates, or vice-versa. On this delicate point protocol has been safeguarded in a very original manner. Mgr. Roncalli

occupies the stall formerly reserved for the Archbishop of Sens, of which the diocese of Paris is a dependent.

"When Mgr. Feltrin was enthroned as Archbishop of Paris at Notre-Dame, Cardinal Spellman, visiting the capital, expressed a desire to assist at the ceremony. The presence of a Cardinal at the enthroning of a bishop, something entirely outside the ecclesiastical tradition of France, created a problem. Mgr. Roncalli wished to offer his throne, but Rome would not permit him to do so. Cardinal Spellman, who was present at the ceremony as a friend and not in his official capacity, was then installed in the middle of the chancel.

"Mgr. Roncalli has very grave problems to solve. He can forbid any meeting of the bishops or archbishops. He is the Pope's examining magistrate. Every ecclesiastical personage may be subjected to the judicial investigation of the Vatican, and it is the Nuncio who is charged, in serious cases, with this responsibility. He can make trips incognito and may disguise himself. However, for missions of this kind he makes use of priests or laymen, and he is the only one to know the faces and names of these religious detectives. Moreover, to him is reserved the right to investigate ecclesiastical personages destined for the episcopate. He calls them together and is the first to announce to them news from Rome. If a new bishop refuses a seat, the Nuncio can put pressure on him, saying, 'In the name of His Holiness, and from the height of his Throne, I order you to accept.' The bishop, at this solemn injunction, has no alternative but to obey.

"As an Ambassador, Mgr. Roncalli benefits from the privilege of extraterritoriality and of the diplomatic pouch. He possesses his private cipher or code, and his Packard, in official ceremonies, bears the insignia of the Holy See in gold and white. In compensation, he is bound to diplomatic discretion."

We in America should understand and evaluate the powers, privileges, and duties of the Papal Nuncio and Ambassador. We should know the nature of the peculiar dual role of the Papal Ambassador and then decide whether, in this country, dedicated as it is to religious freedom and the separation of Church and State, we wish to receive a foreign diplomat who would not only outrank all other diplomatic representatives in Washington, but who would also exercise virtually complete control over the Roman Catholic churches in America.

No amount of discretion on the part

of the Papal Ambassador should reconcile American Protestants to this unnatural mixture of Church and State affairs in the nation's capital, nor does it seem advisable to grant a foreign diplomat the right, as M. Valiere points out, to "make trips incognito and to disguise himself" or to make use of "religious detectives." N. S. M.

SCURRILOUS ARTICLE WIDELY DENOUNCED

The following item appeared in "REPORT FROM THE CAPITAL," edited by Dr. Joseph M. Dawson, 32°, Executive Director, Baptist Joint Committee on Public Affairs, Washington, D. C., for the month of July:

When J. B. Matthews, an employee of Senator Joseph McCarthy's Congressional Investigation Committee published in the July *American Mercury* a scurrilous article which contained ugly charges against the Protestant ministry, the careless author met with a storm of rebuke over wide areas. He wrote: "The largest single group supporting the Communist apparatus in the United States today is composed of Protestant clergymen." The author then proceeded to call many names, including several Baptists, leaving the impression that Protestantism is the hotbed of subversion.

Perhaps no Baptist cited by him had a more pronounced anti-Communist record than Dr. Rufus W. Weaver, founder of the Joint Committee on Public Affairs for the Baptists of the United States, several years deceased. It happened that in the very year, 1941, in which Matthews alleges Weaver committed the offense, Weaver was writing his powerful book, *The Revolt Against God*, in which he attacks the errors and crimes of Communism. Three Baptist ministers, J. W. Storey, president of the Southern Convention, J. D. Grey and Louie D. Newton, former presidents, declare that of 27,000 Southern Baptist preachers not one known to be a Communist. Representative leaders of the American, National and other Conventions give similar assurances. Is Matthews, a former Methodist minister, carrying a grudge for fancied injuries received in the past from his associates? Or are we to understand from statements in his article that he has deplorably fallen for the Roman Catholic claim of absolute infallibility with respect to Communism, to disparagement of Protestants? Whatever his motives, the fact stands that Protestantism with its championing of the individual and essential human freedoms has incontrovertibly proved to be the strongest bulwark against Communism, Fascism and all forms of anarchy throughout the whole world.

PROTESTANTS IN ROMAN CATHOLIC HOSPITALS

WILLIAM E. BURKE, 32°

P. O. Box 744, Covington, Kentucky

THROUGH its various agencies, and especially its Catholic Action program, the Roman Catholic hierarchy is expanding every effort to make America Catholic. Whereas in the past it depended exclusively on the activities of its priests and bishops, it has now rallied the laity on a grand scale to serve as missionaries for the propagation of its faith. Catholic Action is thus defined as "the participation of the laity in the Apostolate of the hierarchy." It aims to weld the activities of the Catholic lay people with the plans and designs of the hierarchy.

Catholic Action operates by the grouping of the Catholic laity according to class and occupation. In his book, *Rome Stoops to Conquer*, Dr. E. Boyd Barrett describes these groupings as follows: "Every class, every cross section of sex, occupation, age and local affiliation is appropriately grouped. From 'hello girls' to dentists, from postmen to policemen, Catholics are billeted in their societies and taught to be Catholic conscious. There are clubs or guilds or confraternities of Catholic lawyers, nurses, writers, army officers, naval officers, customs officers, stenographers, factory girls and so forth. Each group has its own specific instructions in its duties and obligations in relation to the over-all plan of making America Catholic."

Of all these groups, perhaps the most important from a proselyting point of view are the Catholic nurses in both Catholic and non-Catholic hospitals. Since these nurses are in contact with the sick and dying, they can easily be made into very efficient missionaries in the proselyting program of the Roman Catholic hierarchy. Most of the patients in the more than a thousand Roman Catholic hospitals in the United States are non-Catholics. Catholic nurses are minutely instructed how to act toward these patients and how to baptize non-Catholics, and especially infants, who are in danger of death.

Samples of these instructions may be seen in a booklet entitled, *The Catholic Nurse and the Dying*, by Jesuit Father William S. Bowdern published by The Queen's Work in St. Louis, Missouri. Instructions for the baptizing of infants, even those of Protestant parents, are as follows (p. 8):

"If you are certain that an infant is dying, baptize him. Get the parents' consent, if possible. If you cannot, and

the infant is certainly dying, baptize him quietly."

How a nurse can baptize a person quietly is explained as follows:

"A nurse could baptize a person quietly, by squeezing a wet rag over the forehead of the person to be baptized and at the same time saying the words in a very low voice. Do not just rub the rag on the forehead; but squeeze it so that some water, even though a little, actually flows."

If an infant born of Protestant parents is thus baptized by a Catholic nurse and unexpectedly recovers, the nurse is further instructed to "report the fact of the baptism to the pastor of the locality in which the parents live." Such a child would thus be registered as a Roman Catholic, and according to Rome would be bound by the laws of the Roman Catholic Church.

Nurses are also instructed what to do in accident cases where the person is unconscious and dying. "If anyone is present who knows the man, find out the religion of the dying man. If he is not a Catholic, and a priest is not at hand and the man is dying . . . baptize him conditionally." Likewise, if the man is not a Catholic but is conscious and dying, the nurse is instructed as follows: "If the priest is not present and the man is apt to die before his arrival, baptize the man yourself."

In a case where a Protestant is dying and the nurse does not know whether he wants to be baptized or not, she is instructed to get at least the following admission from the dying man: "I want to do whatever is necessary to save my soul"; or "I want to do whatever God wants me to do." The nurse is told not to question such a man directly about baptism, since "he might in his ignorance not want to receive it." If he admits in a general way, however, that he is willing to do whatever is necessary to save his soul, then the nurse is told to proceed and call a priest, or, if one cannot be had, to baptize the man herself.

The use of Catholic nurses to win converts to Roman Catholicism before they die is due to the insistence of Roman Catholic teaching that baptism is absolutely necessary for salvation. It proceeds on the false view that Christ by His death provided the means of grace for sinners—such means to be supplied by the sacraments administered by the Roman Catholic Church.

OREGON MINISTER HITS AID TO SECTARIAN SCHOOLS

Rev. Wesley R. Nicholson, pastor of the Congregational Church at Eugene, Oregon, who spoke recently in conjunction with Religious Evaluation Week in that city, stated that "all forms of federal subsidy to religious groups should be abolished."

Having reviewed the book, *American Tradition in Religion and Education*, by Freeman Butts, Doctor Nicholson said he agreed with the author that "all aid to the parochial schools, direct or indirect, is an establishment of religion and, therefore, unconstitutional."

The Congregational pastor said a great deal of the controversy over the relationship of Church and State in education arises out of a failure to understand clearly what our early tradition has been on this question. He added that "increasing demands have been made that religious schools share in public tax as well as public schools, and that religious instruction be given in the public schools."

Briefly tracing the history of the separation of Church and State from its development in the 17th century to the present, Doctor Nicholson said: "We began the 20th century with two propositions firmly implanted, namely, that public funds shall not be granted to sectarian schools and religious instruction shall not be given to public schools."

ROMAN ARCHBISHOP WARNS PARENTS AGAINST COMICS

Archbishop Richard J. Cushing of Boston recently stated that comic books "paralyze the spiritual, slow down the mental and whip the physical into a frenzy." He urged parents who consider such publications harmless to "examine their conscience."

He said that a "constant after-school diet of comic books will bog down the children into mental wrecks," and "even those not morally objectionable are responsible for unhealthy stimulus."

Only about 30 per cent of the comics make any pretense at being funny, and their appeal is based on "crime, sex, terror, adventure, etc., sold on sensational covers that appeal to those looking for the shock treatment."

He added that about 80 per cent of the 7,000,000 comics sold are "bought by children in cultural and critical stages of their development," and said that there are 340 different comic books on the market.

Many Protestant and other leaders among the nonchurchgoers will approve the stand taken by the archbishop.

ROME KEPT WEST PASSIVE IN BERLIN UPRISING

THE Free Democratic party of Germany, at the closing session of its pre-election convention in Luebeck, June 28, 1953, was told that the passive attitude of the Western Allies and the West German Republic showed that they were not alert at their posts.

The speaker was Dr. Reinhold Maier, Minister-President of the State of Wuerttemberg-Baden and presiding officer of the Bundesrat, upper house of the Bonn Parliament, who referred to the unarmed workers' uprising in East Berlin and East Germany.

The New York Times, issue of June 29, 1953, in a special article from Bonn, Germany, quoted Doctor Maier, who is a Protestant, as saying: "One must ask the question if, in the case of certain people, a religious egotism of the worst kind does not protrude from their buttonholes." He alleged that some of these people, being opposed to reunification, desire that "this land beyond the Elbe River, the classical land of the Reformation [Protestantism], remain as far away as possible as long as possible. . . . These circles wish to harvest a large scale cultural crop: religious schools, abolition of civil marriages and many other things." He asserted that in Western Germany, "a whole technique has developed of carrying the issue of reunification only in the mouth."

Doctor Maier's attack was the first time in a long while that a religious issue had been raised in the political area of Western Germany. The implication drawn from his remarks is that the Roman Catholic politicians of West Germany who are in control of the Bonn regime are giving only lip service to recovering Protestant East Germany.

The Bonn regime has been reported as indifferent to reunification because its leaders are afraid that, in an all-German election, the East German working class would be powerful enough to insure victory for the Social Democrats—and that would be bitter medicine for the Vatican Church-State.

Doctor Maier's speech has brought the Protestant-Roman Catholic issue out into the open. The Minister-President, without so stating, nevertheless approved the position of the Social Democrats on the question of reunification. He also demanded that the Federal Government's foreign policy give utmost attention to the problem.

The Germans in Bonn and Berlin held that the Western Allies had a moral obligation to take the initiative when the uprising occurred. But they did nothing of the sort and indulged in a

number of half-hearted, evasive statements and appeals to the East Germans to be "prudent." The Germans contended that the Western Allies should have demanded on the highest levels in Moscow a change in policy on receiving reports of the uprising. They held that this demand for a change in policy in East Berlin would have pointed out the bankruptcy of the puppet regime and should have demanded that immediate steps be taken to hold a free election and reunification with Western Germany.

Doctor Maier attacked "large circles" in Western Germany for avoiding the issue of reunification and, by implication, accused the Roman Catholic Christian Democratic Union and its affiliate in Bavaria, the Christian Social Union. S.W.

ITALIAN BAPTISTS HOLD FIFTY-FIFTH CONVENTION

The Italian Baptist Association of America held its fifty-fifth annual convention at Worcester, Mass., on May 1 to 3, 1953. The new officers elected were Rev. Olindo Marseggia of Washington, D. C., president; Rev. Roland A. Giuffrida, Worcester, Mass., vice-president; Rev. Anthony F. Vasquez, Philadelphia, Pa., director of young people's work; Philip F. Savastano, Worcester, Mass., treasurer; Rev. Valentino Panizzoli, Detroit, Mich., secretary. Rev. Dr. Isaac Higginbotham, executive secretary of the Massachusetts Baptist Convention, spoke on "Christ, the Answer—For Abundant Life."

Resolutions were passed urging that the government of Italy invoke the provisions of its Constitution to see that the right to worship God according to the dictates of one's conscience is observed; that the President and the Secretary of State of the United States urge the support of religious freedom wherever the same is violated; that fraternal greetings of good cheer be sent to the persecuted of Italy who are suffering because of their religious convictions, commending them for their faith and fortitude; that the public schools be supported against the attack of those who would undermine them by calling them godless institutions and comparing them to sectarian parochial schools which foster denominational ideologies; that the Italian Baptist Association of America, having taken cognizance of the President's sense of humility before God, continue to pray for him that God may richly bless him as he seeks the way of peace for a war-weary world.

Rev. Gordon M. Torgersen, pastor of First Baptist Church in Worcester, said in the course of his remarks to the convention: "Our American youth have been spiritually victimized by partial truth. The most effective and most dangerous liars are those who . . . have made an art of telling only a part of the truth—they don't tell it all. . . . Our free, independent young people, having heard it so often, may come to sneer as they say the words, 'The Christian way is a narrow way!'"

"It's true—every word of it is true, but it is a lie just the same. Something more must be said if we are to get to the whole truth and nothing but the truth."

"Listen to the words of Jesus: 'Enter ye in at the straight gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat; because straight is the gate and narrow is the way which leadeth unto life, and few there be that find it.'"

"That's the truth, the whole truth, and nothing but the truth!"

He added: "We see the truth that is a lie every day of the week. Some newspaper editors know that a majority of people read only the headlines, so they compress in those few banner words the truth; but so often it is misleading, partial truth that, in the effect it creates, is a lie!"

"Every political election, every industrial dispute, every war in the making, all these employ truth—but tragically, so often it is just partial truth." E. R.

TAXES ON TAXES

In the welter of dramatic news which confronts newspaper readers and radio listeners these days, many important developments are obscured or overlooked.

That was true of one of President Eisenhower's recent messages to Congress, in which he recommended establishment of a commission to study federal grants-in-aid to the states. The President said: "In many cases, especially within the past twenty years, the Federal Government has entered fields which, under our Constitution, are the primary responsibility of the state and local governments. It has led to duplication and waste. It is time to relieve the people of the need to pay taxes on taxes."

This statement can profitably be read in connection with one made by Representative Ostertag of New York, who said, "Government can only give to you what it has first taken from you and it keeps its brokerage fee in the process."—*The Duval County Facts, San Diego, Texas.*

TENNESSEE CLEARS TEXTBOOKS

THE State of Tennessee has set an excellent example in handling the question of investigating textbooks used in the schools. Every state confronted with complaints about public school textbooks should know what Tennessee has so splendidly done.

We present the following from the *Alabama School Journal* which briefed it from the *NEA News*:

The legislature of Tennessee, by joint resolution, established a committee of five to investigate and to learn if communistic and socialistic theories of government are being injected into textbooks prepared and furnished for use by the public schools and colleges of the State of Tennessee.

With excellent logic, the committee (1) expressed concern for the welfare of the public schools, (2) stated what they conceived their duties to be, (3) outlined their fundamental beliefs, (4) gave a statement of criteria for the examination of books and (5) indicated a pattern for procedure in analyzing complaints and investigating books.

The committee agreed to hold open hearings if the complaint came within the purview of their duty as they interpreted the resolution. Of those who appeared to testify against books, the committee asked, (1) if the witness had filed a written complaint; (2) if he had read the book in question; (3) if he had not read the book, what was the source of his complaint; (4) was the complaint based either on hearsay or on a review which had been based on quotations out of context; (5) did the witness have a copy of the objectionable book with passages marked which indicated communistic or socialistic teachings? Authors and publishers were notified of the complaints and given an opportunity to be heard in defense of the books brought into question. The State Textbook Commission was asked to give assistance.

Findings:

The findings of the committee related directly to "source and character of material, information and printed matter included in the textbooks for use in the public schools and colleges of the State of Tennessee," and are as follows:

(1) *Public School Textbooks* — (a) The committee found no evidence of subversion in the textbooks used in the public schools of Tennessee. (b) The committee found, however, wide differences in the opinions of responsible, patriotic citizens about the wisdom and desirability of certain illustrations, examples, and presentations of controversial matters found in some of the texts. (c) The committee found that

in some subjects the supply of superior books from which to select is very limited.

Conclusions:

The committee investigations involved not only textbooks, but some other material and testimony. As a result of the testimony heard, the committee came to the following conclusions:

(1) The schools are endeavoring to give the children and youth a comprehensive understanding and deep appreciation of American democracy.

(2) That the study of controversial issues in school today is an essential element in the education of boys and girls for citizenship in our democracy. It would be a dangerous development to deny or curtail these opportunities.

(3) That due precaution should be taken to protect the democratic right of the people to disagree.

(4) That any author who deals with controversial issues will present views with which some people will disagree; therefore, books should be judged in the light of their total presentation.

(5) That the teacher is essentially more important in the class room than the book he uses; that the teachers of Tennessee, as the members of the committee have known them personally and as general evidence shows them to be, are among the most conscientious, patriotic, and loyal citizens of the state.

(6) That adequate measures now exist to insure the selection and use of appropriate and nonsubversive textbooks in the schools. Among these are the following:

(a) *Teachers*. The teachers are members of our communities. They belong to the churches and the clubs of the community. Their lives are open books in the community.

(b) *Schoolboards*. The schoolboards of the state, responsible lay citizens concerned with the welfare of the children and the community, select the teachers for the schools and approve the materials in them.

(c) *Textbook Publishers*. Publishers, whose very existence depends on the preservation of our democratic institutions, continue to maintain staffs to carefully edit the materials published.

(d) *Parents and Children*. The parents and the 700,000 children of the state serve as direct checks on the books used in the schools.

(e) *The State Law Establishing the Textbook Commission*. This law provides: (1) that textbooks be examined by a commission of outstanding school people representing different areas of responsibility before texts are approved and included on the state adopted list;

(2) that committees in local school systems examine books on the approved list and select the ones they consider the best for use in their local schools; (3) that books selected by local committees be submitted to local boards of education for final approval; (4) that the Act provide for the removal of subversive materials. E. R.

NEW ORLEANS SCHOOL PROGRAM FRUITFUL

GROWING concern has been evident for some time regarding the possible necessity of platooning the children attending the public schools of New Orleans. As late as April of this year, Dr. Clarence Scheps, President of the Orleans Parish School Board, stated that, unless additional buildings can be constructed and more teachers obtained, the prospective enrollment by 1960 cannot be adequately cared for.

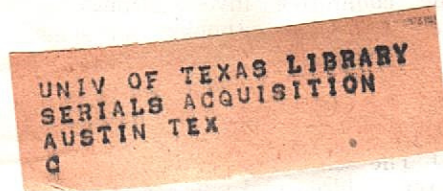
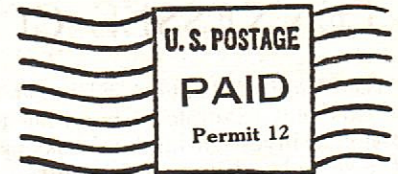
To stimulate interest in their condition, a committee of about 500 members of the Scottish Rite Bodies in that city, with their wives, made an inspection tour of the public schools with the full approval of the school board, on Saturday, April 17, 1953. Transportation was arranged by means of school buses. Doctor Scheps addressed the participants, who included a number of clergymen of several denominations, at a luncheon at the Scottish Rite Temple, 619 Carondelet Street, when much useful and timely information was given them.

On May 1st, McDonogh Day was celebrated throughout the city. This celebration takes place each year on the first Friday in May in memory of John McDonogh, a native of Baltimore, who accumulated a large fortune in New Orleans many years ago and left a will dividing his estate between the two cities for the purpose of establishing public education. This year, at a public ceremony attended by seven or eight hundred persons, Doctor Nuhrah, a member of the faculty of Tulane University and an authority on the life of John McDonogh, presented a most interesting address.

The members and Coordinate Bodies of the Scottish Rite in New Orleans feel that, while much remains to be done, genuine progress is being made toward furnishing more adequate and modern school facilities for the rapidly expanding population of the city. The program now under way has been given the approval and encouragement of the Deputy of the Supreme Council, Brother Jared Y. Sanders, 33°.

N. S. M.

The spirit of truth and the spirit of freedom—they are the pillars of society. —Henrik Ibsen.



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This Bulletin is published as a contribution to the welfare and happiness of the nation by diffusing information concerning education and civics, and it is hoped the widest use may be made of the data contained therein. Any of the material may be used at any time, with or without credit to the SCOTTISH RITE NEWS BULLETIN, but where it is noted that excerpts have been made from other publications, proper credit should be given. A marked copy would be appreciated when our material is used.

Freemasonry has ever been the friend and supporter of constitutional government. Fourteen of the Presidents of the United States have been Masons, and the Declaration of Independence and the Constitution of the United States were largely formulated by Masons. Freemasonry seeks to inculcate and deepen a sense of duty and responsibility in a patriotic citizenry and, as a primary consideration, the Supreme Council desires to stimulate an earnest and intelligent interest in public education as fundamental to patriotism.

The Supreme Council Favors:

1. The American public school, nonpartisan, nonsectarian, efficient, democratic, for all of the children of all the people.
2. The inculcation of patriotism, respect for law and order, and undying loyalty to the Constitution of the United States of America.
3. The compulsory use of English as the language of instruction in the grammar grades of our public schools.
4. Adequate provision in the American public schools for the education of the alien populations in the principles of American institutions and ideals of citizenship.
5. The entire separation of Church and State, and opposition to every attempt to appropriate public moneys—federal, state or local—directly or indirectly, for the support of sectarian or private institutions.